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knowledge, the author considers baseless; "Distinction of form is the only distinction that physics can recognize; and distinction of individuality, if it has any meaning at all, has no bearing on physical manifestations" (p. 175).

The last chapter of the book, "On the Nature of Things," contains much of a semi-philosophical nature, intended rather to stimulate reflection than to present any definite conclusions of the author. There is also an appendix containing some brief mathematical notes and a historical note. Written in a lively style, and containing so many interesting suggestions, the book is only the more valuable because it does not leave the reader certain that he fully understands Einstein's great achievement. And after all, this is only fair; whereas the popular expositors often create the impression that they, at least, understand the Theory fully, the reader of Professor Eddington's work will learn that not even the initiated are yet in a position to estimate its real significance for science and philosophy. There are many details yet to be threshed out, and extensions or modifications to be initiated, before a complete estimate of results can be made. One thing, however, is fairly certain, namely, that there is an objective order of events in the world outside us, which, while independent in a sense of purely subjective factors, nevertheless reflects the presence of a rational principle in the objective universe.

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The following books also have been received:

- Arabic Thought and its Place in History.* By DE LACY O'LEARY. New York, E. P. Dutton & Co., 1922.—pp. viii, 320.
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- The Origin of Letters and Numerals.* According to the Sefer Yetzirah. By PHINEAS MORDELL. Philadelphia, Phineas Mordell, 1922.—pp. 72.
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